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The Western Conference Unitarian

JUNE, 1912

SHOULD a minister use his position to support views which his hearers believe to be wrong? His position has been created by the men in the pew. Without them it could not be. If the views promulgated are believed by them to be pernicious are they not as responsible as if they gave currency to them themselves? Ought they to give their money and influence to the support of views which they are doing all in their power to defeat outside the church? As a matter of conscience is it right for them to subordinate their convictions? And is not the conscience of the pew as sacred as that of the pulpit? The true freedom of the preacher is in no way impaired. He has still the opportunity of winning his hearers to the new truth. If he be wise and tactful, the privilege is his of showing by word and deed the alluring beauty of his gospel, and without antagonism or denunciation, leading his hearers to his point of view. Nobody objects to conversion—after they have been converted—though but few can be bludgeoned into it. The test of the preachability of any new truth will be shown by its energizing and unifying power. If it makes for strength without too much sacrifice of unity it will be justified; but if it loses more in unity than it gains in working power it must stand condemned.

J. E. Williams.

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 105 South Dearborn St. - CHICAGO

President - - Hon. MORTON D. HULL
Vice Presidents { Rev. GEORGE A. THAYER, D. D. / Hon. A. J. SAWYER
Secretary - - Rev. ERNEST C. SMITH
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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd. N. E.

DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D., Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Mount Pleasant, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. Van Sluyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Mount Pleasant, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, Mount Pleasant, Mich.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St. near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbott Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard Mac Queary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D., 422 Lake St., Oak Park.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

(Continued on third page of cover.)

The Western Conference Unitarian

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EDITOR

Ernest C. Smith .....Chicago, Ill

ASSOCIATE EDITORS

Albert R. Vail .....Urbana, Ill.
H. H. Griffiths .....Des Moines. Iowa.
Frederick M. Bennett .....Lawrence, Kas.
J. E. Williams .....Streator, Ill.
Mrs. E. A. Delano .....Chicago, Ill.

50c a Year **5c a Copy**

This issue is devoted to reports of the annual meeting of the Western Unitarian Conference, held in Chicago, May 13th-16th. The churches of the district were well represented when the great distances involved are taken into consideration. Despite the rainy or threatening weather which prevailed almost throughout the conference sessions, the meetings were well attended and the interest was well sustained. There being no pressing administrative problems which called for formal discussion, the program concerned itself mainly with the attempt to get a little clearer vision of the duty and the opportunity of the church in just this time in which we are living and working. Emphases differed, of course; one part of the duty and opportunity was brought into focus after another; but earnestness and enthusiasm were tempered and enriched by the evident desire to understand, to compare, to weigh, to interpret the church and its mission in its broadest, as well as its highest terms. One after another testified to the heavenly vision he had seen, but did not deny or disparage the vision of his brother, remembering that, though there are "diversities of gifts" and "differences of administration" "it is the same God which worketh all in all."

Inevitably the question of the attitude of the church towards the social and economic problems of our time entered into all the discussions. A session had been set apart for the special consideration of this question, but it is today so bound up with every other interest of the church that it overflowed into every session. Intense convictions and dominant enthusiasms found voice, leading to moments of dramatic tension. But the need for discriminating intelligence, for knowledge as well as for order, for patient, persistent endeavor as well as for eager commitment to an ideal of social reconstruction was also clearly recognized. Above and around and underneath the "spirit of the age," which expressed itself so clearly, we were made conscious of the "spirit of the ages," enfolding and upholding, yes, even pulsing in the "spirit of the age," of the goal towards which all conscious social effort should strive—complete personality for each and every human being.

As compared with the last two annual meetings the attention was focused less on the machinery of the denomination and more on the moving spirit of a free religion. The total effect was far more dynamic and inspiring. We moved in wider spaces with freer step and with more joyous hearts. There was also a consciousness of larger personal resources, seven of the speakers appearing on our program for the first time and giving large promise for the years to come. May the reports bring something of uplift and inspiration to our readers.

60th Annual Meeting Western Unitarian Conference

Held with Unity Church, Chicago, on Barry Ave. May 13th, 14th, 15th and 16th, 1912

CONFERENCE SERMON.

At the opening meeting of the Western Unitarian Conference, in Unity Church, Rev. Minot O. Simons, of Cleveland, preached the sermon on "The Beauty of Holiness." He said:

The Christ of dogma is not more real than Adam. But the Man of Nazareth, stripped of the inventions of an ancient theology, and clothed with the vigorous naturalness of the spiritual man we know and love, is real. He typifies the whole man.

Holiness, today, is no garb of piety nor attainment of unworldly saintliness. It is spiritual wholeness. A man needs a Church not for the next world but for this. When broken by temptation, he needs encouragement to become whole again.

Society, driven by greed, carelessness of justice, exalting property above life, is not whole. The social value of the Church is measured by its power to stir the social conscience, to insist upon a moral settlement of every economic problem.

The problem of the corporation in business puts an immense strain upon us, not from its economic but from its moral difficulties. Men permit themselves to do as groups what they would not think of doing as individuals, blind to the fact or unmindful of the fact that changes of method can never free people from the universal laws of the moral order. It is the same strain that is put on every social effort when people try to do things together. Human nature being what it is, society must have a church to call sinners to repentance, and the right-minded into right action. Even Socialists include the church in their social order if they expect people to be capable of maintaining society in its moral wholeness.

A man apart from God is not a whole man. He may be a moral man but there may be a profound division, at times, between his will and the God-will. "Not my will but Thine be done," is the utterance of a whole man.

Unitarianism has saved some of us to religious wholeness. The free mind, alone, is the whole mind. Minds that are free in science, in politics, in habits of life, but bound in religion, are not whole minds. To them, religion is one thing, and life another. God's truth is not one, but many. But to the Unitarian, God's truth is one, and love is one, whether human or divine. To be obliged to believe that certain characteristics may be to the glory of God which would be a shame to humanity, is not to be wholehearted in religion. The Unitarian repudiates such beliefs because he is free to make his ideal of God consistent.

ALLIANCE DAY.

Alliance Day opened with a ten o'clock session Tuesday morning in Unity Hall, with Mrs. W. J. Jarvis, Director of Illinois, presiding. The invocation was offered by Rev. Ernest C. Smith. Mrs. Emma N. Delano read greetings from Miss Low, President of the National Alliance, after which the speaker of the morning, Mrs. A. A. Peterson, of Boston, gave a very interesting and instructive address upon "Our Mission Work in the South," illustrated with lantern slides. It was a clear, concise outline of the Unitarian work being done in the sparsely settled rural communities in western Florida and eastern North Carolina, the speaker's concrete incidents, together with the pictures, showing the potent need of such a movement as that of the Southern Circuit Work, especially in sections where school

facilities are limited. As much of Mrs. Peterson's time is given to this work, she spoke from an intimate knowledge of existing conditions, and made her hearers feel that this work affords opportunity for real philanthropy where results justify effort.

Mrs. Peterson spoke of the good work done by Rev. Gibson and Rev. Mr. McHale at Edwards, and also at Bristol, Fla., where the first Unitarian church in the state was built two years ago. She also told in some detail of the labors of Rev. Mr. Key at Shelter Neck and Swansboro, N. C., of the building of Dix House, and the development of the Carolina Industrial School and its service in the community. In passing, she paid a high tribute to the Universalists who have carried liberal thought and good works into the south as exemplified in the Camp Hill School.

It was the sense of the meeting that a vote of thanks be extended to the National Board for the privilege of hearing Mrs. Peterson's address.

At the close of the morning session, luncheon was served in the church parlors by the women of the Alliance of Unity Church, under the direction of Mrs. Ethan Allen Gray, which was an occasion of much pleasure to the hundred or so who found it possible to remain. After luncheon, Mrs. Gray gave a word of welcome, and greetings were brought from Minneapolis by Mrs. Backus, from Indianapolis by Mrs. Wicks, from Cleveland by Miss Sawyer, and from Nebraska by Rev. Mr. Weatherly.

The afternoon session, at which Mrs. Emma N. Delano presided, was held in the church, and opened with the singing of the Alliance hymn. Rev. Dr. Thayer of Cincinnati offered prayer. Mrs. I. D. Sperling, President Associate Alliance of Chicago, gave the address of welcome, and Mrs. A. A. Peterson brought greetings from the National Alliance, after which the chairman introduced Dr. M. Rowena Morse, Pastor of the Third Church of Chicago, who gave a strong, earnest and able address from the topic, "The Institution of the Liberal Church," and which could not but be an inspiration to higher spiritual thinking and to more efficient activity among us, not only as individuals, but also as a denomination.

Dr. Morse called clear attention to the fact that the best works of Society are not the ones to provoke the readiest enthusiasm. She said in part:

"Peace kindles no passions approaching in intensity those of war, while it is generally agreed that war is the supreme calamity. The higher interests must have careful, painstaking and special furtherance. Hence the building of our church institution, founded and sustained by the limited few who believe in the purpose with ardor sufficient to make the needful sacrifices.

"The church is an institution whose purpose is to call out and develop the religious sentiments—reverence, gratitude, aspiration, love of the true, the beautiful and the good—to quicken the sense of brotherhood, to set in motion works of practical benevolence. It is to advance the standard of thought and feeling, speak the highest word of truth and duty, a word it is imperative to speak however the world may refrain from hearing. The special relation of the church to the burning social reforms of our day is to create and develop a *social conscience* leading men to see the redemption which lies in a brotherhood of *right*, of *justice*. But we do not live by social reform alone. It is the task of the church to care for the soul in its totality. The task is difficult, excellence is rare, but nothing short of perfection of soul is the call of religion."

Dr. Morse's address called forth lively discussion which was maintained by Dr. Thayer, Rev. Celia Parker Woolley, Rev. Mr. Burch, Rev. Burton Hills, Mrs. Mersereau, Rev. Alfred Coil and Rev. Robert E. Ramsay. It was a most excellent and spirited session, and, together with the morning program, demonstrated fully that Alliance Day is essentially a vital part of our conference,

very much worth while, and holding its own to a high degree of excellence.

PLATFORM MEETING, MAY 14TH.

After a brief devotional service came two addresses. Rev. George R. Dodson, minister of the Church of the Unity, St. Louis, spoke of "Personality, the Goal of Evolution." His message was as follows: "Modern men think, when they think fruitfully, in terms of growth. They see that the world is in the making and that individual men and women are incomplete. The goal, however, is clear. We are meant to be personalities, free and self-directed, with lives ordered by moral and spiritual ideals.

"In the past, most men have been regarded as property and treated as things. The common man was a slave, a means to somebody else's ends. But one section of the population after another has escaped serfdom and attained a truly human estate. The negro has ceased to be property within the memory of many now living. We are making laws against child labor, the idea being that boys and girls are not to be consumed in the production of wealth, but treated as ends. Of course complete personality is an ideal, even for the most developed, and the mass of men are far from this ideal. Nevertheless, men must be treated as if they actually were what they are only in process of becoming. Our democracy rests upon this principle. It is a splendid idealism. It looks for personality in men, and expects the best from them, and so tends to call forth what it seeks.

"The evolution of the common man into a person—this is the meaning of history. When we all fully realize that human life is sacred, that wealth and government and religion are for it, not it for them; when we learn to put humanity first in our scale of values our whole social life will be on a new basis, conflicts will cease, and in our families, homes and in society there will be a wealth of love and sympathy which will enable us to meet all difficulties, to bear all things, hope all things and endure all things."

The second address was given by Rev. F. A. Gilmore, of Madison, Wis., who spoke of "Morality and Religion." He said in substance: "Life is an endless series of movements and rests; in which morality may be said to be the movement and religion the repose. I have in mind the higher life—the life of the soul with its aspirations, its stirrings, its hunger for spiritual communion and peace."

"I ask you to notice the peculiar character of the moral life—it has no provision for rest and therefore can never give us the highest joy. Look at your own life as you live it from day to day, and from year to year. Have you ever completely done your duty in any year or any day? Can you say at any moment of your life: "I have done all that I ought to do; I have resisted every temptation; I have aided every good cause; I have not withheld myself from any one who needed me?" You can never say that—the best and noblest and most conscientious men are the last who would say it. The moral life then, considered as action, has in it no provision for rest."

"Religion meets this need of our spirits. It is the moment of repose that follows action—therefore we rest in it. Religious experience is complete in itself; therefore we enjoy it."

"Contrast it with action—*i. e.* merely striving. Here all is strain and effort. We put on our armor and stand on guard. We walk wearily lest we fall. We must not shirk, nor run away, nor fall asleep. Always there is something which we must do—and always something which we must not do. Look where we will, everywhere we hear the words "thou must"—"thou must not"; duty, obligation, responsibility meet us at every turn—they are printed on the very walls of our schools, our houses or churches. There is such a thing as moral overstrain. We cannot do our duty in the best way by always trying to do it—always thinking about it, and never thinking about anything else. We

are lectured too much, warned and scolded too much. There should be a pause, a cessation in our efforts even to be good or to do good. Such a resting point is offered by the church. I hold it to be one of the chief functions of the church in these preposterously hurried and busy days, when the clarion call to duty sounds so constantly in our ears, to provide a place and an hour where men and women may pass beyond the noise and rise above the life of action."

THE BUSINESS MEETING.

The Annual Business Meeting of the Western Unitarian Conference for 1912 was held on May 15th and 16th in Unity Church, Chicago. Hon. Morton D. Hull, the President, being kept at Springfield by his duties as a member of the Illinois Legislature, Rev. George A. Thayer, D. D., one of the vice-presidents, occupied the chair. After a welcome extended by Mr. Hawley, the chairman made a brief address setting forth the spirit in which the Conference was met. Five minute reports from the various state conferences followed, Mr. Hills speaking for Michigan, Mr. Vail for Illinois, Mr. Backus for Minnesota, Mr. Smith for Iowa and Mr. Bennett for the Missouri Valley Conference. The reports of the treasurer and of the secretary, both of which are printed in this issue, followed. Mr. Foote, Educational Secretary of the A. U. A., spoke upon "Our College Town Churches," setting forth their specific mission and calling for a wider co-operation in making their work more effective. Rev. B. A. Hills, speaking of "A Mission Field," described the qualities needed in a true missionary, the supreme qualification being a spirit in which self-sacrifice and trust are both perfected. The chairman appointed a committee on credentials composed of Mr. Gilmore, Mrs. Backus and Mr. Westwood. A telegram of greeting from Mrs. Lynn, a member of the board, absent in California, was read. At the closing business session the committee on credentials reported the presence of sixty-four delegates, representing thirty-one churches.

The business committee presented the following resolutions, all of which were adopted by the conference:

Resolved, "That this Conference express the sincerest thanks and appreciation to Unity Church and its Woman's Alliance for their delightful hospitality in entertaining the members of this Conference."

Resolved, "That this Conference express its hearty appreciation of the faithful, painstaking and wise administration of the affairs of the Conference during the past year by its secretary, Ernest C. Smith."

Resolved, "That this Conference express its most hearty appreciation of our secretary's effectiveness in editing the WESTERN CONFERENCE UNITARIAN, but that it would both lessen his labors and add to the general efficiency of our Unitarian movement if we could combine this magazine with the *Unitarian Advance* and that a committee consisting of Rev. Ernest C. Smith, Rev. Wilson M. Backus and Rev. Henry Wilder Foote be appointed by this Conference to effect if possible such a consolidation to take place January 1, 1913."

WHEREAS, A more careful and rational control of marriage would undoubtedly be highly favorable to public health and morality and, whereas, in all matters relating to the welfare of the people, it is eminently fitting that our churches should take the lead in creating and directing public opinion, therefore, be it

Resolved, "That this Conference shall recommend for the serious consideration of all ministers the action of those who have instituted the practice of uniting in marriage only such persons as shall present appropriate certificates from reputable physicians."

Resolved, "That the use of railroad passes and half fare permits by ministers and officers of this conference is detrimental to the influence of our churches."

Resolved, "That this Conference recognizes in the death of Chaplain John E. Dallam the loss of an opportunity to enjoy the fellowship of a gallant comrade and a noble gentleman and it further recognizes that his death was that of a martyr to those principles of liberty and justice for which we stand."

WHEREAS, A potential world democracy is leavening the whole lump of human civilization which promises to lift all humanity in a real brotherhood and make the earth more like the kingdom of heaven; therefore, be it

Resolved, "That the Western Unitarian Conference expresses its sincere sympathy with every peaceful movement aiming to emancipate the individual, man or woman, from every form of ecclesiastical, political, or industrial tyranny. Particularly do we sympathize with the wage earner in his struggle for economic justice and with all humanitarians in their efforts for equal suffrage, for the abolition of involuntary poverty, and also for the ending the evils of child labor."

Rev. J. Vila Blake asked the privilege of the floor and moved "That this Conference instruct its directors to omit the banquet from next year's program." After some discussion this motion was brought to a vote and was carried by a narrow margin.

The following officers were elected:

President—Hon. Morton D. Hull.

Vice-Presidents—Rev. George A. Thayer and Mrs. C. V. Mersereau.

Secretary—Rev. Ernest C. Smith.

Treasurer—Mr. C. K. Pittman.

Directors to May, 1915—Rev. M. O. Simons, Rev. W. M. Backus, Rev. Albert R. Vail, Mrs. E. N. Delano, Rev. E. D. Martin, Mrs. C. V. Mersereau, Mr. Dana Slade, Mr. Joseph R. Cavanagh.

RELIGIOUS EDUCATION.

On Wednesday afternoon occurred the session devoted to Religious Education —a meeting of inspirational value and provocative of serious thought.

The Rev. Henry D. Cope, Secretary of the National Educational Association, opened the meeting with an address on the topic "Religious Education for Children." Mr. Cope said that as the social program today is a problem of dealing with people, the influencing of the race to be is the most important duty of the day. The period of greatest influence is between the first and thirteenth year. Of the agencies for the religious education of the child the home is the most potent. Society of tomorrow is learning social living in the home today. The failure of the home is generally traceable to the incompetency of the parents the responsibility of whose training rests upon the church. The second agency for religious education is the playground, in the establishment of which society should recognize a religious opportunity, for through play the child learns religion. When the public school uses its opportunities to develop character it too becomes a powerful agency for religious education but the civil arm should not be extended to teach religious doctrines in the public schools. In the midst of the home, the playground, and the public school stands the church which should exist; not to teach philosophical abstractions but to grow people. Mr. Cope, probably because he was uninformed rather than from any desire to criticise, made the statement that "Unitarians had fallen down because they had been so anxious for the truth that they had forgotten the purpose of that truth." For the publications of the Unitarian Sunday School Society he had only words of praise. He closed his practical address by enumerating the needs of the child in Sunday school laying especial emphasis on the necessity of having efficiently trained leaders.

The second address of the afternoon was made by the Rev. Henry H. Burch of Humboldt, who spoke, evidently from strong convictions and wide experience, on the subject, "Religious Education for Adolescents." Mr. Burch asserted that:

"The child in preadolescence is a born individualist, an anarchist, a destructionist, he judges the world by its taste. If he likes it, he peels and quarters it and eats it, if he does not he throws the pieces on the floor or feeds it to his pet goat as suits his whim. His soul is the field of struggle of a race old passion, through him all the primitive instincts of egotism demand expression. At adolescence, which begins generally at twelve and extends to maturity, he is in process of change to manhood, a great new birth is taking place, the Gods are at work on his insides, but he does not know it. These Gods are not building temples, but glands. The gods who build holy glands in a man's body, are better than the gods who build holy temples over against a man's city. The physical changes and mental changes that are taking place are relating the adolescent youth to other youths, he is being carried over from the individual issues of life to the materialisms of life. At this period he must have that kind of religious and moral training which strengthens his social powers, he must invest himself socially. It is a sex change, *i. e.* he is approaching the sacred period of life when the possibilities of parenthood are developing, his teachers must lead him to see the holiness of all life, the sweet sacredness of all being, he must indeed hear a voice saying to him "Put off the shoes from off thy feet, for the ground whereon thou standest is holy ground."

"At the growing period, the youth must have a father and a mother. He must not think of the world as an orphan asylum. There must be some place in the debris of business and industry, some man he can call "Dad," and there find the real companionship of life. Society has no right to rob a child of its parents. When American boys and girls stop saying "I believe in God the Father all mighty," and begin to really say "I believe in my dear old daddy who makes barrels, because he makes honest barrels, pays his men a decent wage, and is square with the world," American society will be saved religiously and morally, but not until. The adolescent youth must believe in some man or woman. He will go into the period of intellectual cynicism in our schools, will hear the scream of Zola, the growl of Schopenhauer, and snapping of Nietzsche, but if through it all, his mind goes back to some one true man or woman he will be saved by that faith. 'Companionship vs. Catechism' would be my solution of the adolescent needs of religious training."

Rev. Everett D. Martin in discussing the subject, "Religious Education for Mature Minds," began by defining religious experience as a heightened vital attitude toward life. This comes to consciousness through that inner sense which cannot be taught religion but can be guided and shaped in its activity by this or that educational system.

Life is a selection; out of the myriads of vibrations impinging upon the body, it selects but five kinds to which it will respond; the adolescent chooses from innumerable doors of experience opening before him those which he will enter and the others are closed, usually not to open again; a people chooses, develops that type of religion under which it can best function; from a crude and warring age arose the Hebrew God of Battles, a far cry from the Infinite Absolute of a late civilization.

Not knowing, not choosing the type of man or woman we want to grow is the grave weakness of our present educational systems. Catholicism, the religious side of feudalism, put its stamp on every phase of human life, producing its religious painters, its religious sculptors, its religious soldiers. Then came the rise of the bourgeois, men of sturdy individuality and initiative who grew impatient of the rigid authority of the Roman Church, could not work under it, and the Protestant Reformation was born. Both Catholicism and Protestantism find in adolescent psychology something conducive to their systems. During these years of awakening self-consciousness and questioning of life, there is a natural longing for authority. In Protestantism the phenomenon of

conversion is an arbitrary compressing of the normal development; artificial stimuli telescope years of experience into a sudden event.

But the type we would produce now lies beyond the adolescent; it is that of the developed social consciousness. Democratic sentiment is astir in every corner of the earth. Religious culture, education, like instinct with its response to the stimulus from without, must make the connection between this world movement and the individual social consciousness. The long period of religious adolescence, measuring the splendor of maturity, is drawing to a close and the adult mind begins its prophetic task of interpreting the social consciousness of a world-wide democracy.

As the three addresses had consumed the time allotted to the program, the discussion was omitted and the afternoon session brought to a fitting close by a simple vesper service most reverently conducted by the Rev. James Vila Blake.

PLATFORM MEETING.

Rev. E. A. Coil, of Marietta, spoke on "Character versus Dogma and Ecclesiasticism." Mr. Coil began by quoting from Mr. Everett D. Martin a statement to the effect that the function of the prophet is to voice the sentiment of a people which is as yet unable of itself to give articulate expression to that sentiment through failure to analyse it or, indeed, to be fully conscious of it. There is a way, said Mr. Coil, in which the church can fulfill such a prophetic function toward the fraternal orders. The great defect of ecclesiastical and dogmatic systems is the emphasis that they place upon obedience, an obedience which operates at the expense of character. The existence and success of the fraternal orders show the mistake of supposing that a formal creed is necessary as a bond of fellowship in our churches. The implied religious beliefs of these orders are those of liberal theology. Implicit in their rituals and organized activities are the belief in God, immortality and salvation by character. There is a great field here for the activity of the liberal churches in giving adequate expression to sentiments which are prevalent in the orders but of which they are for the most part unconscious. But the liberal church must not wait for manhood that it may teach, like the lodge, a liberal faith. It must attack the problem of instructing the child. There is a great field. The lodge needs the church and vice versa. We must come to recognize our common ground.

Rev. George E. MacIlwain of Toledo spoke on the subject, "What the Past Thirty Years have Done for Religion." The church during this time has suffered much. Its congregations have decreased in size and there has been a decrease in both the numbers and prestige of its ministers. But at the same time there have been marked changes, which are all for the better, in the attitude of the people toward religious and theological subjects. These changes may be summed up under six heads. 1. A new relation has come to exist between science and religion. For a long time the principal topic for our sermons was "Doubt." Science and theology were at war; but now there is a complete understanding between the two. 2. The old opposition to the "higher criticism" has passed and now we have come to look at the bible from the rational point of view. 3. Modern science and philosophy have transformed the method of theology. Theology is no longer dogmatic but scientific. 4. Our view as to what constitutes religion has changed. We begin to look deeper than creeds and symbols and to find what there is common to all the so called "religions." We now see things in their proper perspective and realize that the common features are the important ones, that they are the essence of religion. Hence we are coming to speak of "religion" rather than of "religions." 5. There has come a new emphasis on service. 6. We are coming to a new idea of worship. Worship is not a thing of solitudes; it is a thing of companies. God is not only a God of nature, he is a God of indoors

and where many are gathered, as in public worship, great good is wrought in the souls of men. Finally it should be remembered by those who criticise the church, that the church is not properly supported. Where we give ten dollars to an art museum, we give one to the church. This ought not to be.

DUTY OF THE CHURCH.

The session Thursday morning was devoted to that engrossing topic of the hour: "The Duty of the Church in a Time of Social Awakening." Rev. Percy M. Dawson of Ann Arbor, representing the Fellowship for Social Justice, opened the session with an admirable argument for a socialized church

He said in substance: "The duty of a man in any age is to adjust himself to the universe, to the trend of things, to the processes of evolution, in a word, to attune his will to God." God is known through the cosmos and today in that cosmos we have found not a static but a dynamic deity. The new thought of an active God revolutionizes our conception of man's fellowship with God. We are united to a static deity in worship; we are united to a dynamic deity most truly in action. Thus does the new thought of God put worship into the background and work into the foreground. What, then, is the duty of man? It is to help forward the tendency of things, to do the will of God, first by transforming himself and secondly by transforming others. Discipline and service—and both through the application of scientific laws—those two words sum up the work of a man."

"What is then the function of a church? It stands either for man in his total activity in regenerating the world or for a fragment of his life, viz. his worship and education. If the function of the church be simply worship and education then there must be other social organization through which he can regenerate the world. If we separate the church and the social activities the contemplative people will attend the one and the active, social workers the other and both will lose. The social workers without the church will lose much of the long view and the philosophic attitude; the church people without the social activity will grow self-centered and useless. The two functions belong together. We can go further. The new pedagogy reveals to us today that we are educated through activity. The laboratory method is becoming universal. The church, therefore, cannot effectively educate its members without a social service laboratory attachment. We could better dispense with the Sunday School than with the social service activities by which we unite the members to the dynamic deity. Worship, education, service, belong together. They form a divine circle. Start with any one of the three and you are led inevitably to the others. The church of the future will include the whole circle."

"What, then, will be its function in a time of social awakening? It will redeem men by redeeming their physical and social environment. It will lead movements in sanitation, housing reform and the like. It will destroy sin by removing the physical, economic and social pressure which produces sin. It will unite in one working force the men who contemplate ideals, who think about God and the men who co-operate with him in the practical creation of his kingdom on the earth."

Rev. Robert E. Ramsay of Davenport made an earnest plea for the church to recognize its duty in the development of consecrated personalities. We are not concerned, he said, as churches with the economic questions in social reconstruction but very profoundly with the duties of individuals in all their social relations. It is our function to quicken this sense of personal devotion to the poor, the diseased, the despised, the neglected upon whose welfare depends the life of the whole world. It is our function to inspire consecrated workers who will reconstruct the physical environment so that out of the physical wealth and strength may come spiritual life and power. Physical things are in them-

selves no guarantee of spiritual growth or even social safety. We need a faith in immortality even to insure business credit and commercial honesty.

We need to relax our stress on cosmogonies and eschatologies and devote ourselves to upbuilding consecrated personalities who in perfect fearlessness will serve society in low or high positions. We can do that by the *use* of great personalities. We can hold before men the ideal of Jesus Christ until they go out and do what a divine man would do. Above all, we can help them replenish their power by worship and prayer. If some of the great prophets had reflected too much on the evil conditions of society they would never have gained their spiritual power to regenerate mankind. That came from silent and solitary communion with God.

The meeting was then opened to a very vigorous and at times almost prophetic series of short discussions.

Rev. Henry W. Foote, Secretary of the Educational Department of the American Unitarian Association, called attention to the attitude of former Christians to social service. Channing, Parker and the rest preached social service but let their parishioners go out and carry it into practice. The church was thought of as a spiritual power house from which its members drew light and strength for social activities. Its influence on society was indirect rather than direct. An attempt to influence society directly as in the classic experience of the Catholic Church is usually fraught with disaster. The Hebrew prophets simply preached but their followers incarnated their teaching and spirituality into that vast institution, the Mosaic law. The method of indirect influence is the wiser method for our churches.

Judge Russell of Chicago declared the chief evil of the present socialistic movement is its materialism. It stands for the materialistic interpretation of history, but the church stands first and always for the spiritualistic interpretation. Men come to the church for the most important thing in the world, a spiritual philosophy of life.

Dr. Newton Mann of Kenosha made a stirring appeal for the church to get to work on a broader scale and take a hand in political action. The political movements in America and England are the finest sign of the age. Would we save our churches and the nation we must join hands with these outside people, share their new social enthusiasms, and help do the work of social reconstruction.

Rev. B. A. Hills, a missionary from Mt. Pleasant, Mich., urged with great vigor the need of our churches putting Christianity into practice. As James Russell Lowell says, there is enough dynamite in the Gospels to blow up all institutions in society. The Golden Rule is a dynamite bomb. The trouble is the churches explode it in the air but never explode it in business. Let us explode these bombs in the minds of our people until they change the practice of the world. The church is too often like a machine which is oiled and lubricated but all it does is to run. It is time now that it begin thrashing grain.

Rev. Frank A. Gilmore of Madison took the opposite side of the discussion and made a strong plea for the church to remember that food and clothes would never save or spiritualize a man's soul. Income will ruin as quickly as it will save a man. The church stands primarily for the things of spirit. Here must we lay our supreme stress.

Rev. Walter F. Greenman of Milwaukee told of the work his social service committee was doing for civic betterment but he declared they were overdriven by the sense of duty. What they needed was to realize they weren't expected to save the world all alone. They were partners of God working hand in hand with the eternal. And we thought of the splendid works of social service that Mr. Greenman and his church are doing for Milwaukee and Wisconsin.

Dr. Rowena Morse of Chicago closed the discussion with an eloquent word. Care of the body is the first step in the

care of the soul. There is no more splendid expression of true religion than these deeds of mercy even though they be only to sick bodies and hungry stomachs. We must make the physical life of men tolerable before ever we can dream of saving their souls.

THE BANQUET.

About one hundred enthusiastic Unitarians gathered in the Crystal Room of the Sherman Hotel for the closing banquet. There was a larger proportion of young people present than is customary at these occasions in Chicago, giving a new note of hopefulness and promise. The toastmaster, Hon. F. S. Catlin, both in his personality and in his opening address adequately bodied forth the youthful vigor and confidence which had been the most striking feature of this sixtieth annual meeting of the Conference.

Mrs. Tarkington Baker, "The Lady from Indiana," to use the toastmaster's phrase, was another representative of hopeful youth. After a graceful introduction she told in exquisite manner the story translated from the Turkish entitled "How Hadja saved the life of Allah."

Rev. Horace Westwood of Youngstown, O., told of the disillusionment that had come to him since passing from the Methodist to the Unitarian fold. He had been told that Unitarians were very theological, very negative and very cold. He had learned that theological disquisition about the unity or trinity of God was entirely absent, that Unitarians were a very positive folk, and that pro rata, according to the size of the gathering, Unitarian Conferences revealed more moral passion than similar gatherings among the Methodists. One danger for us was that we might come to believe in salvation by intelligence, or by works. Fundamentally, emancipated minds as well as others need and in their noblest endeavors must walk by faith.

Mrs. C. V. Mersereau of St. Louis brought her always welcome personality, reminiscences from a wide field of reading, mingled bits of wit and wisdom, but above all else succeeded in evoking the sense of comradeship and making us feel how essential this is to a complete manhood and womanhood.

Rev. E. R. Shippen of Detroit was the closing speaker. He pictured the catholicity of our Unitarianism, which has room for tendencies and emphases sometimes thought distinctive of other churches. He found a striking instance in the meetings just closed, where differences of type of personality, different conceptions of the function of the church and different programs for immediate action had all been evident, yet had all been merged into a unity of fellowship, of religious trust and of enlistment in the service of ideals and of fellowmen.

TREASURER'S REPORT FOR YEAR 1911-1912.

I have the honor to make the financial report today because our very careful and efficient treasurer, Mr. Pittman, early in the fall was called away by illness in his family, and he has not yet returned. During his absence I have kept the accounts for him, and am very happy to be able to congratulate the Conference upon being out of debt, the deficit which has hung over us for the past few years—being wiped out. To summarize the situation, we have trust funds amounting to $37,736.46 on which we are entitled to use the interest, and we have investments and cash on hand to the same amount. During the year we had $6000 of bonds called for payment on which we were given the premium of $300. This windfall has helped pay out the deficit.

Receipts.

Interest upon investments	$1,737.53
Premium on Bonds	300.00
Subscriptions from churches and individuals	2,100.12
Total Receipts	$4,137.65

Expenditures.

Salary for Secretary	$2,500.00
Salary for Clerk ...	300.00

Rent of office	750.00	
Treasurer's expenses	14.61	
Printing Western Conference Unitarian	40.00	
Safe Deposit box	5.00	
A. U. A.	5.00	
Unity Publishing Committee	87.96	
Secretary's field expense	202.00	
Total Expenses		$4,051.07

The office has been managed with great economy, and I feel that the expenses next year will be a little larger. Our rent will be $30.00, for one item. We can depend upon needing about $4,100 for total expense. We can depend on the other hand for about $1800 income on investments, the balance will be wanted in the way of subscriptions and contributions.

J. W. HOSMER,
Asst. Treas.

CONTRIBUTIONS FROM CHURCHES, 1911-1912.

Alton, Ill.	$ 10.00
Bloomington, Ill.	20.00
Brooklyn, Mich.	1.00
Buda, Ill.	10.00
Burlington, Iowa	10.00
Champaign, Ill.	12.50
Chicago—	
First	350.00
Unity	170.00
Third	35.00
All Souls	25.00
Swedish	5.00
Ass. All.	15.00
Cincinnati, O.	100.00
Cleveland, O.	300.00
Davenport, Iowa	35.00
Dayton, O.	10.00
Des Moines, Iowa	50.00
Detroit, Mich.	50.00
Duluth, Minn.	10.00
Evanston, Ill.	20.00
Geneseo, Ill.	76.12
Geneva, Ill.	10.00
Grand Rapids—Holland	5.00
Hanska, Minn.	8.00
Harrietta, Mich.	1.00
Hinsdale, Ill.	10.00
Hobart, Ind.	10.00
Humboldt, Iowa	10.00
Indianapolis, Ind.	10.00
Iowa City, Iowa	3.00
Iowa State Conf.	25.00
Kalamazoo, Mich.	20.00
Kansas City, Mo.	10.00
Kenosha, Wis.	10.00
Keokuk, Iowa	10.00
Lincoln, Neb.	21.50
Luverne, Minn.	20.00
Madison, Wis.	28.00
Marietta, O.	10.00
Milwaukee, Wis.	50.00
Minneapolis, Minn.	20.00
Nazareth	5.00
Mt. Pleasant, Mich.	10.00
Onsted, Mich.	1.00
Quincy, Ill.	25.00
Rockford, Ill.	20.00
St. Louis—	
Unity	100.00
Messiah	105.50
St. Paul, Minn.	126.50
Sherwood, Mich.	5.00
Sioux City, Iowa	10.00
Streator, Ill.	10.00
Toledo, O.	40.00
Wichita, Kans.	20.00
Youngstown, O.	10.00
Rev. W. C. Gannett, Rochester, N. Y.	1.00
Mr. A. R. McAlpine, Chicago	3.00
Lewis H. Williams, Waukegan, Ill.	2.00
	$2,100.12

Received at Conference after reports had been read.

Sheffield, Ill.	$ 20.00
Ann Arbor, Mich.	10.00
Rock Rapids, Iowa	15.00
	$ 45.00

REPORT OF SECRETARY OF THE WESTERN UNITARIAN CONFERENCE, May, 1912.

Your secretary has to report a year of active, varied and on the whole, happy work. He finds that both the discouragements and inspirations of his office

are cumulative in character. The elements of weakness and of strength in the district are better known each year. Some troubles earlier diagnosed as "acute" prove to be "chronic." Each year without definite improvement in these chronic conditions add something to the secretary's burden and makes larger demands upon his courage, his patience and his faith. Naturally he sees more of the weak, than of the strong churches and is sometimes in danger of seeing the whole field through blue spectacles. Yet he is privileged sometimes to "rejoice with those who rejoice," to see the splendid successes some churches are making, to know the high aim and noble loyalty which redeem some failures and to have close touch with new movements where our message proves an emancipating and quickening power. Moreover, the significance and value of the great thing we are trying to do grows with each year's experience in the field.

In the performance of his duties the secretary discovers in time both the power involved in his office and the limitations upon that power. By ignorance, inadvertence, impatience and lack of sympathy he may do great harm to a church or grave injustice to a brother minister; by wisdom, carefulness, patience and good-will he may greatly serve both churches and ministers. This power he must exercise under the limitations imposed by the ideal of freedom to which we are committed. He may not "control," or "dictate to" even a weak and dependent church set upon what he is convinced is an unwise and unsafe course of action. He may "counsel" and "advise," though he will hardly venture even this unasked, except where he has previously established a relation of mutual confidence. He must have a faith so great that he would see a church perish in an attempt to embody an ideal to which he is not personally responsive, rather than to run the risk of "quenching the spirit" by insistence on what to him seem safe and sane standards. Among the variations from type is the one variation that means most for the religious life of the race and no man can infallibly decide in advance which form carries the more abundant life. Here is where the very genius of our whole movement lies. Take away this possibility of variation and our Unitarian church loses its excuse for being. Thus does a consideration of administrative limitations lead straight to the moving spirit of our cause.

The summary of the secretary's activities differs little from year to year, however much variety the details may offer. In the last year he has written over 1900 letters, traveled 22,000 miles and delivered 95 sermons and addresses. Each item shows an increase over last year. He has visited 36 churches in 12 states. After three years of service there are still four churches in our district to which he is personally unknown. He has edited the ten issues of the WESTERN CONFERENCE UNITARIAN, frequently under trying circumstances, always hastily, but usually with pleasure and a sense that the labor was worth while. An important and interesting part of his work has been the correspondence and interviews with men seeking to enter our ministry. Sometimes negotiations with one man extend through several years and the docket of letters becomes an imposing one. To secure the men we actually need we must consider many applicants. As a director of the Sunday School Society your secretary has served on a committee on Text Books, making recommendations based upon an analysis of the sales in our office and upon a personal scrutiny of twenty-nine manuals. He represented the Western Unitarian Conference upon the Apportionment Committee of the American Unitarian Association, going to Washington, D. C., for that purpose.

He was privileged to have a part in the exercises connected with the dedication of the Parish House at Madison and to participate in the dedication of the new church building at Duluth. He attended the meetings of all the state conferences in the fall and was a guest

at the annual meetings at Lincoln and Omaha.

In the field the secretary earned $268.-20 as against $643.00 in the preceding year. This was due to the fact that the pulpits of our district were filled and very few fees for preaching as a supply were available. Expenses in the field, despite greater mileage than last year, were considerably decreased, being $470.20 as against $593.00 the previous year. This decrease in field expense was made possible by the use of free transportation granted by two railroads. Even with this contribution the estimated expenses of the year were in excess of the estimated receipts. The secretary placed before the Board a plan to reduce the expenses by cutting down our office space. This suggestion was voted down by the Board and the secretary was instructed to "do the work" and to rely on the churches to provide the necessary funds. This he has done, though keeping expenses at the very lowest point compatible with efficiency. While on this matter of finances, it may be well to state that an increase of rent went into effect on May 1st and that the churches must either regularly provide about $2,200.00 or some provision must be made for a reduction of expenses. It is pleasant to be able to report that the Conference paper was self-supporting through 1911 and promises to repeat the achievement this year. Further economies in production have been effected, along with improvement in appearance.

Early in the year, in addition to the routine work, your secretary planned a week's mission at Wichita, Kansas, in connection with the twenty-fifth anniversary of that church, a demonstration at Columbus in co-operation with the American Unitarian Association, and an attempt to revive the dormant church at Oklahoma City, Okla.

During the week at Wichita, which included two Sundays, he spoke eight times—six times at the church, once in the chapel at Fairmount College and once at a luncheon of the men of the church. As a result of this visit pledges were made to take care of the annual payments due to the Church Building Loan Fund, a Men's Club was formed and two members were taken into the church. This visit was also the occasion which brought into definite form Mrs. L. S. Carter's desire to eventually provide a parsonage for the church.

The demonstration at Columbus was very carefully planned in co-operation with the American Unitarian Association, Mr. Foote, Mr. Howe and your secretary each visiting the city and studying conditions. Advantage was taken of the presence of Rev. U. G. B. Pierce, D. D., of Washington, D. C., in Ohio as Billings lecturer and the first address at Columbus was by him. The meetings were held in a college lecture hall. The first meeting was largely attended, succeeding meetings had smaller audiences. Mr. Secrist of Meadville, Mr. Marshall of Dayton and your secretary each gave sermons. Five services were held in all. The message was heard gladly, but seemed to be a familiar one to the hearers. Most of those who attended the service already had church affiliations which were satisfactory. It was made clear that very little local support for a Unitarian church could be secured and that a church organization, if undertaken, must for many years be almost wholly financed from outside. In connection with these meetings at Columbus Mr. Pierce and your secretary also spoke at Dayton and at Hamilton, where a very large audience was secured. Mr. Pierce also spoke at Miami University, Oxford and at Cincinnati.

A brief visit to Oklahoma City in November was followed by a longer stay in February. On this last occasion three services were held, individuals were visited, plans were laid and $760.-00 in pledges secured. Another $100.00 was fairly in sight, which materialized into pledges during the visit of Mr. Bennett, who secured added pledges to bring the amount to $1,000.00. Mr. Bennett was followed by Mr. Jones of Topeka

and Mr. Badger of New York. As a result of these visitations the Oklahoma City Church has reorganized, has extended a call to a minister and looks forward to a year of vigorous activity and growth.

One unusual feature of the year's work was a trip into the South not directly on Conference business and financed by outside parties. The purpose of the trip was to visit the Piney Woods Country Life School near Braxton, Miss., but coupled with this was a visit to New Orleans to attend the Southern Conference and the Installation of Rev. George W. Kent. In the fall the Iowa and the Illinois state conferences heard Laurence C. Jones, a young colored graduate of Iowa State University, tell of the work he was trying to do among his people in Mississippi. It seemed to your secretary that there were many reasons why this school had a legitimate claim on this section of the country for help. But it was necessary to know at first hand the work of the school before giving any official recommendation. Hence this visit. Your representative met the leading white people of Braxton, finding them good friends of Mr. Jones and well-wishers and helpers of the school. The school itself is some three miles from the village. Three years ago Mr. Taylor, a colored man, gave forty acres of uncleared land, on which stood an old log cabin, and $50.00 in money. About half the land is now cleared and under cultivation. There are two substantial frame buildings and four smaller ones with a total value of about $7,000.00. More significant yet is the enrolment of 139 students which was reached during the year and the competent teaching force of five, all young, all ambitious, all imbued with enthusiasm. Two of these teachers, Mr. Jones and Mr. Reden, are graduates of Iowa State University. This school aims to do in its district what Tuskegee has done and is doing in Alabama. Extension work is carried on, conferences are held and bulletins issued for rural schools at regular intervals. Its influence is already large and is growing. Your secretary felt the thrill of contact with a creative enterprise. The vision and the training of the principal and founder came from one of our state universities. Is it not the natural and neighborly thing to help this work as we are able?

There have been comparatively few changes in the leadership of our churches during the year. Mr. Loring resigned at Iowa City July 1st and has spent the year in Europe. Rev. George F. Patterson took charge at Kalamazoo in September and Rev. George E. Hughes at Keokuk a little later. Rev. George E. MacIlwain began his work at Toledo September 1st. Rev. H. H. Schumacher began work at Iowa City in October, his installation taking place February 8th. On May 1st Rev. Manley B. Townsend resigned his charge at Sioux City. Rev. C. F. Elliott of Quincy, Ill., has also resigned to take effect July 1st.

The beautiful Parish House at Madison was dedicated soon after our last annual meeting. As anticipated, it has brought a general quickening of the church activities, especially those devoted to the children and young people of the church. In October the Duluth Church dedicated its new building. This event was the outcome of a great faith and a great loyalty. We all rejoice with the Duluth friends in their achievement.

We have to record the transfer of the property of the defunct Decorah church to the Iowa State Conference, the sale of the church buildings at Jackson, Mich., and Quincy, Ill., and the authorization of the board of trustees to sell the Omaha Church building. The action at Decorah ought to have been taken some years ago; the action at Jackson comes at the end of a long and hopeless struggle against difficult local conditions; the action at Omaha and at Quincy is due to changing conditions and looks forward to new church homes in other parts of these cities. Our Minneapolis Church has recently suffered the loss of its building by fire, only part

of the loss being covered by insurance. This raises the problem of location as well as the problem of ways and means. Our sympathy goes out to our Minneapolis friends, but we are confident that their vigor and loyalty will be equal to the solution of both problems.

General conditions in the Conference have been well revealed in the reports of the state secretaries. Sixty-five churches have reported. These show a total gain of 489, a net gain of 320. Two new organizations have been effected among foreign speaking Americans. At Virginia City, Minn., Mr. Lappala has organized a church among the Finns. A lot has been purchased and a building is in process of erection, the American Unitarian Association standing behind the enterprise. At Superior, Wis., a Scandinavian congregation has been gathered by Mr. Hagerup-Nissen. Your secretary has perfected arrangements by which the building once occupied by the defunct church at Superior shall be put at the service of this newly gathered congregation. Of two churches not mentioned by state secretaries I must speak. The Youngstown church continues to gain. Sixteen new members were received into the church in January, the Alliance has nearly doubled its membership since fall and the Sunday School, which started less than two years ago with five members, now numbers fifty-seven. The Sunday evening series, especially those on social questions, packed the chapel. The Dayton Church, the youngest in our household, also shows significant gains. Since September the membership has gone from sixty-five to eighty-two, after allowing for two removals. The Sunday School here has doubled during the year. Church and minister have already won a place among the city's social workers.

Several churches report the formation of Boys' Clubs during the year; several others have established Men's Clubs; Sunday evening series of lectures have attracted good audiences in a number of churches; Junior Alliances have been formed in two churches; one church reports the installation of graded lessons in the Sunday School and the formation of a Teachers' study club to study the Psychology of Religion as the most significant events of the year. The Men's Club of the Des Moines Church has secured an option on the house and lot adjoining the church property with the hope of some day establishing a neighborhood house for social work.

Far more significant than anything we have yet mentioned is the unmistakable tendency of our churches to concern themselves more largely with the demands of social justice. In the main this is the result of an impulse from within, rather than of a pressure from without. The report of the Unitarian Commission on the Church and Social Service and the visit of Rev. Elmer S. Forbes to some of the churches of our district doubtless suggested some details of action, but did not create the desire for action. Social Service Committees have been created in several churches and the men's clubs quite generally have concerned themselves with concrete details of social service and social justice. Our ministers generally have been greatly concerned, not as to *whether* they should serve this cause, but as to *how* they might best serve it. Naturally, answers have differed according to the experience and temperament of individuals. The net result is a greatly quickened sense of individual responsibility for social and industrial conditions which ought to be changed, and a growing confidence that human intelligence and effort are equal to the task of changing them. In some churches this conviction and the resulting activities seem to be the natural extension of principles long established, a simple doing of "the next thing," accomplished without any jar or strain. In other churches there seems to be a consciousness of something revolutionary, of some break with the past. That there should be some friction is natural, that there should be so little is cause for congratulation.

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRAIN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighteenth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish). Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of Service, 11 A. M. Rev. Walter F. Greenman 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Perry St., corner of 10th. Hour of service, 11 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DES MOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. H. H. Schumacher, 427 E. Market St.

KEOKUK—First Unitarian Society—Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M. Prof. J. W. Hudson.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hour of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service, 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors, 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church, Dale and Tejon Sts. Hour of service, 11 A. M. Rev. Thomas S. Robjent, 328 E. Uintah St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name —the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement.